

The lxxxij. Psalme.

to one mā alone, but to many. Let
them therfore remēbre which are
the chiefe in assemblies of iudges,
that it is not done without a good
cause, that many be appointed to
geue a iudgement or sentence, lest
eyther they should not heare, or els
negligently heare, any of the nom-
ber assembled. Neither let any Ma-
gistrate or Judge, be discontented
yf he se hys owne sentence or mynd
not to take place, but an other
thing, then he purposed. For yf all
mē must agre to the mynde of one,
then in vayne, were a multitude of
wyle men, discretlye chosen out of
the body of the citezens, appointed
to thys offyce of Judges. Secon-
darelye, he calleth the gatherynge
together of them, the assemblie or
companie of the myghtye, because
of the power, mightynesse and au-

B.i. tho.

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The night was still
 and the night was still

2 Lenny
The Bird's Nest and the High Top of the

The.lxxxii. lme.

kes Chanons. &c. is to be abhorred, who, lest they should be vnder the Magystrates ordained of God, and armed by God with the swearde of correction, gaue to the Bishop of Rome aucthoritie, bothe of earthlye and heauenlye rule: 2. Dis. Omnes. Yea, and cast vnder his feete, all Kyniges, Rulers, and Magystrates, and agayne of the offyce of Byschoppes, made soueraynetyes, and bearynges of rule.

The seconde parte.

How longe geue you wrong iudgement, and accept the persons of the vngodlye.

B.iiii.

In

The.lx. xij. psalme.



N thys other parte,
of y psalme, God, who
in the fyrste parte, the
Prophet made to stand
in the myddest of the Goddes, of
the Judges, and the Myghtye, is
nowe brought in, rebukynge and
reproung, the parcialitie of false
and wycked Judges: and moze-
uer, exhortynge theym to thys,
that they geue true iudgement to
the poore and nedye. &c. And al-
so, threatnyng vengeance to them
for theyr parcialitie. He be-
gynneth in this verse very rough-
ly, nether teaching, nor yet war-
nyng ut sharplye rebuking: that
thou maist vnderstand the rage of
an angry and discontented mynd.
When he sayth how longe do you
geue wronge iudgment, & accept
the persons of the vngodlye: he
sayeth

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sayeth not, thys office of geuinge iudgemēt, which you exercise, you haue of me, wherunto belongeth, to iudge vprightlye betwene a man and his neyghboure, & not to accept the parson of anye man in iudgement: which had ben the parte of one that had taught. Noz he sai h not, iudge not parcyallye, noz accept the parson of the vngodlye: which had bin the parte of an exorter. But, how long iudge you parcyallye, and accept the parsons of the vngodlye: Which surely is the act of one, sharplye rebukynge the parcyalitye of wicked iudges. Therfore we se in this verse, how the holye ghoſt not onely teacheth the ignoraunt and ſuche as erre, and admoniſſeth thoſe that be neglygent in the church: but both openly and ſharpeſe, correcteth

B.v.

and

The. lxxxij. psalme.

and reprehendeth, wicked workes
yea the rulers, mightye men and
Iudges of y^e people for in so muche
as these be not suche as eyther
throughe ignoraunce offende, or
by the negligence that is commen-
ly vsed) be sloo in thadministraci-
on of the office of a iudge, but such
as peruert iudgement & throughe
greate paralytie and for rytche
mens sake oppresse the nedye vnder
the name of Justice and iud-
gement: surely it is not meete but
that they be sharpely corrected and
rebuked. So Esaias in his firste
chapter said not, it is not meete for
princes to be vnfaythful, keepers of
company wyth theues, louers of
giftes &c. but bycause they were so,
he sayd. Thy rulers are vnfayth-
ful, they kepe company wyth the-
ues, al the heape of the m despyze gyf-
tes

Thy rulers are vnfaythful, they kepe company wyth theues, al the heape of the m despyze gyf-
tes

The lxxxii. psalme.

teth the ryghte of iudgement and
iustice. Who is so mad, that he se-
eth not, howe muche moze peui-
lent that the Judge is, that ly-
ueth euyl and iudgeth euyl, (nay
thoughe in dede all other wayes
he lyue well,) then that Judge;
whiche, howe so euer he detyle his
owne life, yet endeuoureth to kepe
hys iudgemētes vncorrupteable.
For as he doeth moste harme that
teacheth euyl, whether he lyue
well oz euyl, because that he cor-
rupteth the verpe fountaynes of
godlynesse, by hys peruerse doc-
tryne: so trulye mooste hurtfull
is he, whych iudgeth wrongeful-
lye, howe so euer he lyue, as one
that by hys peruerse iudgemen-
tes maketh iustice it selfe, y^e gouer-
nesse of mens doynges, not onlye
without strength, but also hurtful

The

De lauxante d'origine de l'esp

Conto 2

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2) 2)

The phisition may be suffred, who
 beyng hym selfe sycke in hys owne
 bodye, geueth neuerthelesse good
 counsell to other men that be sycke:
 But who can hold with him, that
 chaungeth the arte of healyng, by
 God geuen to heale man wyth, of
 verye wyckednes, or els throughe
 coruption of gyftes, into the arte
 of destroying men: what moze dan-
 gerous myschief can there be, then
 yf thou fynde at the phisiciōs hāde,
 death: at the Deuines hande lyes:
 or at the Iudges hande wronge
 iudgemēt: for what other cause are
 the.iiij. faculties of dyuinitie, know-
 ledge of the lawe, and phisicke, as
 certayne cōmon fountaynes, main-
 tained with so great cost, but to do
 very much good to mē, partly tou-
 chynge earthly thynges, as theyr bo-
 dy and goodes, & partly touchynge
 God:

The lxxxij. Psalme.

And sure tokens hereof. For as
the remembrance of these thin=
ges maketh men humble, and to
feare God, so the forgetting of the
maketh men proude negligent in
administracion of Iustyce and
without regard of God. There=
fore nothyng can happen more
pestylent vnto rulers and Ma=
gystrates, then those lostye & glo=
ryous tytles, where in they are
called most victorjous, moste no=
ble, most mighty, most excellent,
moste honourable, & most I can
not tel what, flatterers went a=
boute to perswade Alexander þ
great, that he was not a mortall
man but an immortal God. But
whē after he had receyued a dead=
ly wounde, he sawe his blode gush
out, where be those sayde he that
wolde make me a God: then loo

G. ii.

felt

felt he first y he was , not a God ,
 but a man mortal , when rayled
 as it were out of a heuy slepe , by
 tokens that he was a man mor-
 tal, he cam to know him selfe . A
 lyke thyng suffered also Herod.
 Actu. 12. vnto whome the people
 whyle he sat on the benche ma-
 kyng of an oracion, cryed aloude
 this is the voyce of God and not
 of man: which honour vngodlye
 he toke to hi. And in this naugh-
 ty worlde that we are in, where
 with so great pryde some Pryn-
 ces and Magystrates both lyue
 voluptuously , and forgettyng
 what they are, exercyse crueltye,
 and so had nede to be warned ve-
 ry often of their mortalyte . I
 cannot tel how it commeth to
 passe, that this popson of flatterye
 is grone very great, neyther is
 there

The.lxxxii.psalme.

there anye measure of tykelynge
Prynces & Magistrates eares
and of puffing them vp in pryde.
And as one of those Prynces ye
shall fal now in the second place a
peculper Iudgement is thretned
vnto them, which is not commo
to other, as wel as to them, in
lyke wyse as it is common to all
men to dye. What is that? And ye
shall fal, sayth he. But he vnder-
standeth by this, that they shall
be throwen downe & troden vn-
der feete, to wete, from those high
seates, out of which agaynst right
and equitye agaynst ryght and
reason towarde theiꝝ subiectes
they exersyle tyranny & agaynste
God, from whom all powre is,
they set vp their crestes, as the
blessed virgyn singeth: he hath
put downe the myghtye fro their
seate

The.lxxxij.psalme.

seate. For in dede, by this woordes
(fall) the holpe goste threteth the
falling downe from such an high
place as the vngodly Magystra
res are proude of, whither that
fal be by death byolently brought
vpon them, whereby these God=
des thzowen to the grounde are
brought into dust, or else it be by
the alteration of fortune, wherby
he that befoze seemed vnto al men
terryble, and able to do all thing,
now with great dyshonour, & of=
ten tymes not wout great peryll
deprived of all honour, is made
wretched, dyspised and laughed
to scozne. But that he sayth, as
one of these Princes: he meaneth
the Princes of the gentyles, who
here he calleth Sarim, that is, not
ruling after equitye and iustyce,
but after theyr owne myndes on=
ly

The.lxxxij.psalme.

keeth out into hys exclamation to
God, sayinge: aryse God, iudge
the earthe. &c. As he myght saye,
forsomuche as the pryde and vn-
ryghteousnes of vngodlye magi-
strates not amōge thy people on-
lye, but euen throughe y^e worlde
is so farre without hope of amēd-
ment, that in no place is true iu-
styce mynistrēd, but all thynges
go euen as it pleaseth the mygh-
tye men, the vngodly are in auc-
toztye, and innocents are oppres-
sed: and afflicted, bp thou, and by
thy iudgement declare that thou
art the iudge and Lord of all the
earthe, bp, and plucke oute the
myserable, throwe downe the
proude and vngodlye. For thyne
are all those nacyns of the
worlde, in whiche the vngodlye
followe their lustes and exercyse
sonie

The.lxxxij.psalme.

souerauntie, no other wyse then
yf they were their owne posses-
sions. Here is to be noted: fyrste,
that all iracions belonge to God,
and therfore that he wyll iudge
the whole earthe. And thys som-
tyme he hathe partelye by mani-
fest examples shewed that he wyl
doe, when he hathe taken venge-
aunce of the vngodlye: as it well
appeared in Noes floodde, So-
dom, and Gomor, in Egypt, the
lande of Canaan, and in other
kyngdomes of the Assyrians,
Chaldeaes, Grekes, and Romay-
nes. But, in the ende of the
worlde, to that vniuersall iudge-
ment shall he starte vp, when he
shall iudge the worlde by Christ
hys sonne to whome he hathe ge-
uen for hys inheritauce & posse-
ssion of all nations, Psal. 2. And
also

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The lxxxij psalme
of David
written
in
the
1577

The lxxxii. psalme.

also that he sayeth not vnto the
wretched, afflicted, oppressed,
and by what soeuer iniurye, by
the vngodlines of Magistrates:
arise ye oppressed, and punishe the
Magistrates, but sayth to God,
vp God iudge y^e earth. Subiec-
tes are called to pacientnes, and
are to be taught by the exam-
ple of thys verie, that they op-
pressed with wronge muste crye
to **G O D**, and to hys iudge-
ment committe all thynges: no-
thyng doubtyng, that it muste
nedes comme to passe here after,
that by the ryghteous iudge-
ment of **G O D**, bothe all the
vngodlye shall be destroyed, and
also the Innocentes and af-
flicted shall be deliuered bycause
it is not possyble, but that at
laste shall be styred vp to geue
iudge-

The.lxxxij.psalme.
iudgement that trewe and
moſte ryghteous Judge,
whole Juſtice and po-
wer all people
throughe
the worlde ſhall ap-
proue.

The ende. Prayſe be to God.

1553.

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